



Adapted from the sefer **חמין במוצאי שבת** and **דעות דזעיר אנפין** collections of
maamarim
given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

Melave Malka Parshas Shmos 5777

In this week's *Parsha*, a *Malach* appears to Moshe Rabeinu,

וַיֵּרָא מַלְאָךְ ה' אֵלָיו בְּלַפֶּת אֵשׁ מִתּוֹךְ הַסִּיָּה (שמות ג:ב) – And a *malach* of Hashem appeared to him in a flame of fire from within the bush.

We need to understand why Hakadosh Baruch Hu revealed himself to Moshe Rabeinu specifically in flames of fire. What message is contained in that aspect of the revelation?

The *Chizkuni* writes:

“In a flame of fire” - so that he will be used to it and not become panic-stricken because of the fire and thunder when he comes to Sinai”

The fire and thunder at *Matan Torah* were certainly frightening. Moshe Rabeinu tells Bnei Yisrael, (דברים ה,ה)

אֲנִי עֹמֵד בֵּין ה' וּבֵינֵיכֶם בְּעֵת הַהוּא לְהַגִּיד לָכֶם אֶת דְּבַר ה' כִּי יֵרָאֲתֶם מִפְּנֵי הָאֵשׁ וְלֹא
עָלִיתֶם בְּהָר

I stood between Hashem and you at that time to tell you the word of Hashem for you were afraid of the fire and did not ascend the mountain.

The *Chizkuni* explains that Hashem had Moshe Rabeinu experience the revelation in our *parsha* from within the flame of fire, so that he would be used to the fire and prepared for the flames of *Matan Torah*.

This process resembles a lesson that I learned from my grandfather zy”a.



[1]

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He often said that when Hakadosh Baruch Hu will speedily redeem us in our days, there will be a great proliferation of *simcha*. However, someone who is immersed in agony and sadness will find it difficult to rejoice along with his fellow Jews. Therefore, my grandfather recommended that we should do as much as we can to bring joy to the *chassan* and *kalla* at their wedding. By doing so, we will learn to rejoice wholeheartedly. Then, we will be ready to participate in the great *simcha* that will fill the world with the arrival of *Mashiach Tzidkeinu*.

My grandfather compared this to someone who had to spend many days in total darkness. When he leaves the darkness, he can't immediately enter an area of bright light. The sudden transition from total darkness to intense light could damage his eyes. He needs to begin with exposure to dim light. Gradually, as his eyes get used to light, he can increase the brightness of his surroundings. Eventually, he will be able to function comfortably even in bright light. So too, rejoicing and bringing joy at weddings will enable us to step right into the light and *simcha* of *Yemos Ha'Mashiach*.

Yeshayahu Hanavi (י"א:ט) describes another aspect of Am Yisrael's future.

כִּי מְלֵאָה הָאָרֶץ דַּעַת אֶת ה' בְּמִים לַיָּם מְכֻסִּים – For the land will be as full of the knowledge of Hashem as the ocean is covered with water.

Soon, we will have the *zechus* of seeing the fulfillment of this prophecy. All of the Jewish people will spend their days involved in Torah and mitzvos with great energy and excitement. The *Yetzer Hara* will be nullified and people will be uninterested not only in *lashon hara* and *rechilus*, but even in banal, meaningless conversations. The *yetzer* for *machlokes*, jealousy and hatred will disappear. This freedom will enable Jews to devote themselves to Torah and *avoda*.

Those in our generation who interrupt their learning by discussing foolishness, *machlokes*, and politics, will find life very difficult in the



[2]

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world described by Yeshayahu. Their only hope is to change their ways and get used to learning Torah for extended periods of time without interruption. Otherwise, they won't be able to enjoy Am Yisrael's new lifestyle in the days of *mashiach*.

Chazal tell us in the *Midrash* (ויקרא רבה י"ג:ג) that when *Mashiach Tzidkeinu* arrives *b'meheira b'yameinu*, he will bring along a new Torah. This means that aside from the Torah that we received and passed down from generation to generation, that is in itself longer than the land and broader than the sea, we will receive another Torah.

Upon hearing this, people in our generation may sigh and say "Isn't what was given to us enough? Let's not add on even more! Why do we need a new Torah?" Everyone will have to accustom themselves to learn with even more *chiyus* and enthusiasm, hours upon hours. Therefore, if we don't start learning with all of our strength now, when *Mashiach* comes we may find life unbearable. We will be irritated, angry, and terribly bored.

Now is the time to start learning Torah with increased effort, *hasmada*, and enthusiasm. Then we will be accustomed to experiencing חדוותא - the joy of Torah, בשמחה ובטוב לבב אכי"ר, דאורייתא.



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